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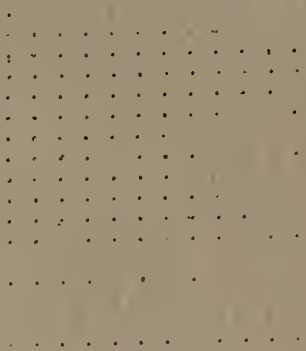

THE

CHINESE REPOSITORY.

VOL. I.—CANTON, AUGUST, 1832.—No. 4.

REVIEW.

Ta-tsing wan-ueen yih-tung King-wei Yu-too,—"*A general geographical map, with degrees of latitude and longitude, of the Empire of the Ta-tsing Dynasty—may it last for ever.*" *By* LE MING-CHE TSING-LAE. *

WHEN particularizing, in our second number, the several parts of the Mantchou-Chinese Empire, we considered the whole as consisting of *three* principal divisions, *viz: China Proper*, *Mantchouria*, and the *Colonial possessions*. The first of these we have already briefly described. It remains to sketch the extent, boundaries, and characteristics of the other two.

MANTCHOURIA or MANTCHOU has generally been classed by geographers, with the other countries of central Asia, under the general name of Tartary,—a name which is used to include a great variety of countries, speaking very different languages; and which is almost as erroneously, as it is extensively, applied. The Mantchous, who now govern the whole Chinese Empire, are in fact of Toungouse origin; and have scarcely existed for more than three centuries, as a distinct and independent nation. Their country is mountainous, barren, little cultivated, and very thinly peopled. It was formerly divided among a number of petty chieftains, who seldom remained for any long period at peace with each other. Hence the people, habituated to the exercises of the field, and always leading a wandering and predatory life, became a much more hardy and vigorous race than their neighbours, the Chinese; who were enervated by the consequences of long-continued peace, and oppressed by the tyrannical representatives of their indolent and unprincipled monarchs. It was at such a period, when the empire was torn by dissensions between the Imperial princes, and by revolts among the people.

* *Continued from page* 42.

—that an enterprising Mantchou chieftain, encouraged by success over the chieftains of his own country,—began to attack China, in revenge for acts of aggression committed on his predecessors. After about thirty years warfare, the Mantchous obtained dominion over the whole of China, and great part of Mongolia. They made Peking the seat of a new dynasty, which they established under the name of Ta-tsing.

The Mantchou territory is divided into three provinces,—1. Shing-king or Moukden (the ancient Leaou-tung),—2. Kirin,—and 3. Hih-lung-keang or Tsitsihar. The first of these borders on China, Mongolia, and the gulf of Pechelee or of Leaoutung; the second, on Corea, and the sea of Japan; and the third on Siberia and Mongolia. The Mantchou boundaries are,—on the north, the Daourian mountains, which separate Mantchou from Siberia; on the east, the channel of Tartary; on the south-east, the sea of Japan; on the south, Corea, the gulf of Pechelee, and the Great Wall; and on the west, Mongolia. The line of demarcation between Mantchou and Mongolia commences from the Great Wall of China,—whence a wooden palisade, running north-east, for two or three degrees, marks the limits of Leaoutung. The boundary then takes a north-west direction, along the Songari, and other rivers, to the inner Hing-an-ling or Daourian mountains. Thence it is continued, in the same direction, to the outer Daourians on the south of Siberia. Thus the average extent of Mantchouria, from north to south, is about 12 degrees; and from east to west, about 16 degrees.

Mantchou, as well as Mongolia, is under a government more strictly military than any other portion of the Chinese Empire. All males above sixteen years of age are liable to be called on for military service; and, in general, as soon as they have attained that age, they are immediately enrolled under the standards to which they, by birth, belong. Among the Mantchous, these standards are eight in number, distinguished by differently coloured flags. The Mongol standards are more numerous, and are designated by the names of the tribes to which they appertain. The governors and magistrates of Mantchou are all military men, excepting in the province of Shingking or Leaoutung, where several districts have been formed, under the government of civil authorities, on the same plan as in China. Of these Moukden is the chief; it is called, in Chinese, Fung-teen-Foo. As the metropolis of Mantchouria, this city is regarded by the natives with peculiar reverence; and is denominated by the present reigning dynasty, 'the affluent capital.' In trade, however, it is inferior to Fung-hwang-ching, on the borders of Corea, which is the only city of much commercial consequence in the country. The sea-ports, frequented occasionally by junks from China, are Kinchow, on the north of the gulf of Leaoutung; and Kaechow, on the narrow peninsula named by the Alceste the Prince Regent's sword. Most of the

other cities of Mantchou have no claim to any higher appellation than that of villages, except by the existence of some weak fortifications, garrisoned by small bodies of soldiery.

Dependencies.—Subject to the province of Kirin are several barbarous tribes, called *Keyakur*, *Feyak*, &c., who acknowledge their submission to the Mantchous, by the annual payment of tribute, in skins and furs; but who have no officers of government placed over them. From the French writers, Grosier, Du Halde, and others, these people have received the names of Ketching Tatse, and Yupee Tatse,—which seem indeed to have been their ancient designations, contemptuously given to them by their less barbarous neighbours; but which no longer appear in good Chinese maps. Under the government of Tsitsihar are included the Solons, and several Mongol tribes of wandering herdsmen and shepherds.—The island of Segalien is reckoned, also, as a dependency of Mantchou; though, as far as we can learn, no kind of tribute is paid by it. The extent of this island was, for a long period, matter of erroneous suppositions, till La Perouse discovered it, in 1797, to be a very large island, about eight degrees in length, and separated from the island of Jesso, only by a narrow strait. The inhabitants are denominated by the Chinese *Orunchun*, *Kooyeh*, and *Feyak*. They carry on trade with Mantchou, as well as with Russia and Japan. From the proximity of Segalien to the Mantchou coast, it appears probable that, before long, the frequent deposits of sand and mud at the mouth of Amour, will render Segalien a peninsula, attached on the north-west, to Mantchouria.

The principal *Rivers* of Mantchou are the Amour or Segalien, the Songari, the Noun or Nonni, and the Ousouri. The Segalien rises in Mongolia, where it bears the name of Onon; it then runs for some time between Mongolia and the Siberian province of Nertchinsk; and afterwards, entering the province of Hih-lung-keang or Tsitsihar, between the outer and inner Daourian chains, it takes a south-eastern direction towards Kirin. The Songari rises in the Chang-pih-shan, or 'Long white mountains,' near the northern confines of Corea: it flows, for about 200 miles, in a direction a little to the eastward of north; then it receives the name of Kwentung, and takes a north-eastward course, toward the sea. On the borders of Kirin, the Kwentung and the Segalien (or Hih-lung-keang*), meet, and continue, in a united stream, to approach the sea on the north-east;—a shorter approach being prevented by the Seih-hih-tih hills, which bound the whole line of coast, from Corea to the northern part of the channel of Tartary. This united stream bears the name sometimes of one, and sometimes of the other of its branches.

* Segalien Oula, in Mantchou, denotes Black river; and Hih-lung-keang, in Chinese, signifies the Black dragon river.

The Chinese usually call it Kwentung. Europeans generally denominate it Segalien, and Russians always give it the name of Amour.—The Noun or Nonni rises in the large plateau formed by the inner Daourian mountains, and, receiving several minor streams in its southern course, falls into the Songari, at the point where that river changes its name to Kwentung.—The Ousouri rises in the south, among the Seih-hih-tih mountains, passes through the lake Hin-kai, and continuing to flow in a northern direction, falls into the Amour, about 180 miles above the junction of that river with the Kwentung or Songari. Several of these rivers afford pearls; but the principal pearl fishery is along the east coast, in the channel of Tartary. This fishery is a government monopoly, and is carried on by soldiers, sent from each of the Mantchou standards. They are required to deliver into the Imperial coffers a fixed number of pearls, annually.

The chief *Lakes* in Mantchouria are the Hinka or Hinkai nor, in the province of Kirin, and the Hoorun and Pir in Tsitsihar which give their names to the most western district of that province, *viz.* Hoorun-pir. There are few other inferior lakes, in various parts of the country;—one on the Chang-pih-shan is connected with the fabulous legend, concerning the origin of the present Imperial race:—three divine females were bathing in this lake, when a magpie brought the youngest one a fruit, which she eat, and immediately became the mother of a son, who was the ancestor of the Mantchou monarchs.

The *Mountains* of Mantchouria form three principal chains. —1. On the east, is a long chain of mountains, covered with extensive forests, which reaches from the north-east boundary of Corea, almost to the mouth of the river Amour, stretching along the whole line of sea-coast. This chain is inhabited by the Keyakur and Feyak tribes of the province of Kirin. It bears the name of Seih-hih-tih.—2. The Daourian mountains, on the north, consist of irregular branches of the great Yablonoi or Stanovoi chain. They form the entire northern boundary of Mantchouria; and extend southward, in two principal and several minor ranges, over the province of Hih-lung-keang or Tsitsihar. These mountains, are denominated, by the Chinese, the outer Hing-an-ling.—3. The inner Hing-an-ling, or Sialkoi mountains, which appear to be a continuation of the mountains of Shanse, extend over great part of Mongolia, in a regular and unbroken chain; and form, in the north of Mantchouria, three sides of an extensive plateau, watered by the Nonni oula and other rivers.—Besides these three principal chains, there are, to the north of Corea, some inferior ranges of mountains, bearing several different names. Among these is the celebrated Chang-pih-shan, or Kolmin shanguin alin,—'the Long white mountain.'

The nature of the Mantchou soil, and its mineral productions are but little known. Its chief vegetable productions are two, —ginseng and rhubarb; the former is an exclusive government monopoly. The province of Shing-king is also very productive of millet, and of several kinds of peas, of which large quantities are brought annually to the southern provinces, by Chinese junks.

The Colonial Possessions of China are Mongolia, Soungaria, Eastern Turkestan or Little Bukharia, and Thibet. Corea and the Lewchew islands, although their sovereigns do not reign but by the Imperial permission of China, can be regarded only as tributary nations.

Mongolia is for the most part subject to a military and feudal government. It is partitioned among a number of native princes, who are kept in close dependence upon the Mantchou dynasty, to which they voluntarily submitted, by frequent alliances with the princesses of the Imperial family. At the same time, the followers of these princesses being Mantchous, they are subjected to a system of strict and constant espionage; and their submission is further purchased by giving their tribute-bearers presents of ten times the value of the tribute they are required to pay.—Soungaria, the ancient country of the Soungar* Kalmucks or Eluths, is also under military rule, the former inhabitants having been entirely driven out, and the province re-peopled by Mantchou, Chinese, and Mongol troops and convicts. It includes all the cantons on the north of the Celestial mountains, except Barkoul and Oroumtchi, which are attached to the Chinese province Kansuh.—Eastern Turkestan is regulated by native Mohammedan nobles and officers, under the direction of military residents, who are subordinate to the Tseangkeun or General of Ele. It includes seven Mohammedan cantons, and is comprised with Soungaria in the government of Ele.—Thibet is governed by the Dalai lama, the Banjin lama (or Bantchen Erdeni), and other ecclesiastics, under the direction of two residents, selected from among the secondary officers of the Imperial cabinet, called *Nuy-ko Heo-sze*. The administration of all these territories is directed by the *Le-fan-yuen* or Tribunal for the Colonies, at Peking, which is always superintended by one of the chief ministers of the Cabinet.

Mongolia is the first in order of the Colonies. It is elevated tract of country, situated on the north of China proper, the north-east of Thibet, and the south of the Altai mountains, which separate it from Siberia. Its eastern boundary is Mantchouria, and its western the government of Ele, and part of the province Kansuh. The limits of what may be properly

* In Chinese *Chun-ko-urh*;—see Morrison's View of China, pp. 5 & 74.

denominated Mongolia, are not very accurately defined; and the division adopted in the following sketch may not perhaps be considered the best;—but it is here preferred, because it approximates most nearly to the arrangement made by the Chinese; and because any *precise* division is calculated to clear up much of the confusion which attaches to all published descriptions of the Chinese colonies. Much seeming inconsistency may be removed, by always bearing in mind the distinction between *Mongolia* and the *Mongols*. The natural and artificial divisions of the former it is now our object to point out. The latter, always of a wandering and unsettled character, have been widely dispersed,—in the first place, by the wars of their great leader Genghis khan,—afterwards by the expulsion of his descendants from their conquests in China,—and lastly by their subjection to the reigning Mantchou dynasty. They are now scattered over all parts of the Chinese Empire. In China proper they are divided into eight standards, being the descendants of those Mongols, who assisted in the Mantchou conquest of China; these enjoy almost the same privileges as the Mantchous. In Mantchouria, they are mostly wandering shepherds and feeders of the Imperial studs of horses and camels, under the jurisdiction of the Tseangkeun of Hih-lung-keang or Tsitsihar. In their own country they are divided into tribes and standards, ruled by a great number of khans, princes, and nobles; or subjected to generals and military residents. And in the government of Ele and the country of Thibet, the old Mongol tribes appear almost as strangers, settled down in those parts by force of arms rather than of free will.

The principal divisions of Mongolia are four.—1. Inner or southern Mongolia, situated to the south-east of the great desert of Cobi—on the north of China and west of Mantchouria. —2. Outer Mongolia or the Kalkas, on the north of Cobi and the south of the Altai mountains,—extending from the Khingan chain, on the frontiers of Mantchouria, to the foot of the Celestial mountains.—3. The country about Tsinghae or Kokonor, between Kansuh, Szechuen, and Thibet.—And 4. The dependencies of Ouliasoutai, situated on the north of the westward Kalkas and of the Chamar* branch of the Altai mountains, and watered by the river Irtish.

Inner Mongolia comprises twenty-four *Aimaks* † or tribes, *viz.*—on the east near Mantchouria, Kortchin, Tchalait, Tourbed, Korlos, Aokhan, Naiman, Barin, Tcharot, Arou-kortchin, and Oniot:—on the south near China, Ketchikten, Kalka (left wing), Karatchin, and Toumet:—in the central steppes, Outchounoutchin, Haotchit, Sounite, Abahai, and Abahanar:—

* We do not find in Chinese maps any name resembling this, but it is inserted in some European atlases.

† In Chinese *Poo;*—see Morrison's Dictionary, 8687.

on the west near Shense, Sze-tsze poo-lo or Durban kcouket, Maomingan, Orat, Kalka (right wing), and Ortous. These tribes are divided into forty-nine standards, in Chinese called *ke*, and in Mongol khochoun; which generally include about 2000 families or under, and are commanded by hereditary princes, who add to their Chinese titles the epithet Dzassak or Tchassak. The twenty-four tribes are arranged into six *chulkans* * or corps. The principal tribes are the Kortchin which has six standards, and the Ortous which includes seven standards. The other tribes have mostly but one or two standards. The Tsakhar or Chahar, and Bargou tribes, and the tribe of Toumet of Koukou khoto or Kwei-hwa-ching, on the south, are not included in the twenty-four tribes of Inner Mongolia, but are separately governed, the two former by a Tootung, and the latter by a Tseangkeun residing at Suy-yuen-ching.

Outer Mongolia, on the north of Cobi, consists of four Kalka tribes, ruled by the same number of princes, *viz.* Touchaytou khan, Sain-noin, Tsetsen khan, and Tchassaktou khan. The total number of standards subject to these princes are eighty-six. The territory which they occupy is divided into four *loo* or provinces; Touchayton khan occupies the northern *loo*, Sain-noin the central, Tsetsen khan the eastern, and Tchassaktou khan the western.

Round Tsing-hae or *Kokonor* dwell some small tribes of Hoshoits, Choros, Khoits, Tourgouths, and Kalkas, divided into twenty-nine standards. These are governed by a Tseangkeun or General, who resides at Se-ning-foo in Kansuh. There are also ten tribes of Eluths, Tourgouths, Tourbeths, and Hoshoits scattered over the country, from Kokonor to the Teen-shan and the region of Altai. They comprehend thirty-four standards.

Ouliasoutai and its dependencies, Kobdo (or Gobdo) and the Tangnoo Oulianghai, are governed by the General of the army of observation on the Russian frontier, who resides at the city of Ouliasoutai, between the Kalka tribes of Sain-noin and Tchassaktou khan. Kobdo comprises eleven tribes, divided into thirty-one standards. The Oulianghai tribes are scattered over more than one province: those of the Tangnoo mountains, belonging to Ouliasoutai, are subjected to twenty-five military officers called *Tso-lings*. The other Oulianghai tribes have twenty-one Tso-lings.

The Rivers of Mongolia are numerous, chiefly in the north. The principal are the Keroulun, the Onon, the Selenga, the Orkhon, and the Tola, in the Kalkas: the south is partly watered by the Leaou-ho of Mantchouria, and the Yellow river of China: and the north-west by the Irtish and several minor streams. —The Keroulun and the Onon rise, not far from each other

* In Chinese *Ming*;—see Morrison's Dictionary, 7722.

on the south of the Kenteh hills, between the Touchayton and Tsetsen (or Chaychin) khanats. They both take a north-east course and enter the Mantchou province Hih-lung-keang, where they meet, the Onon, having previously received the name of Hih-lung-keang or Amour. The Selenga commences at the junction of two smaller streams, which have their source in the Esun-Toulan-khara hills, between Sain-noin and Tchassaktou khan. It then flows easterly into the Touchaytou khanat, where it joins the Orkhon.—This latter rises south-east of the Khangai mountains, on the borders of Cobi, in the Sain-noin principedom. It enters the Touchaytou khanat in a north-east direction, and meeting the Selenga, flows with it into the Tsetch, which discharges itself into the lake Baikal.—The Tola rises in the Kenteh hills, between the Tsetsen and Touchaytou khanats, and flows first south, then west, and finally north, until it falls into the Orkhon.

In the south, the Leaou-ho rises between the tribes of Abahai, Abahanar, and Barin, where it bears the name of Shara-mouren or yellow river;* and flows eastward till it enters the province of Shing-king, when it takes a southern course, towards the sea.—The Irtish rises in Kobdo or the region of Altai, and after passing through the Tsaesang or Zaisan-nor, takes a northern direction into the territory of the Hassacks or Kirghis, whence it enters Siberia. The whole of this region is copiously watered by numerous rivers.—The region of Tsing-hae or Kokonor, a country fertile in springs, gives rise to several of the principal rivers, both of China and Thibet.

The Lakes of Mongolia are many and large. The chief is the Koko-nor (in Chinese Tsing-hae, 'the azure sea'), situated in the region so named, on the east of Kansuh. In the same region are the Oling and Chaling (or Sing-suh-hae, 'sea of constellations'), at the source of the Yellow river; and other lakes of inferior note.—Inner Mongolia has no lakes of any importance, and those of the Kalkas are small; but Kobdo is a country of lakes, as well as of mountains. The principal are the Upusa-nor and Altai-nor on the east,—the Alak-nor on the south,—and the Tsaesang or Zaisan-nor on the north-west, between Kobdo and the government of Ele.

The Mountains of Mongolia are the Altai chain on the north, separating Mongolia from Siberia, and several smaller chains, which may be considered as branches of the great Altai range or system.† The *system of the Altai*, as it is designated by Humboldt, encompasses the sources of the Irtish, and stretches

* Though its source is near the great northern bend of the Chinese Hwang-ho or Yellow river, yet it is entirely unconnected with that great stream.

† Altai in Mongol signifies gold; and Altai-in-oula the golden mountains; they are so named on account of their chief mineral contents. The Chinese name Kin-shan has the same signification.

north-westward on the right bank of that river, where it has been erroneously denominated Bogdo. Thence it extends eastward, along the northern frontier of Mongolia, receiving first the name of Tangnoo, and afterwards that of the Sayanian mountains. From Mongolia it stretches into Mantchouria, where under the name of Hing-an-ling, or the Daourian chain, it joins the great Yablonoi-khrebet. The mean latitude of its course is from 50 to 51½ degrees. In Tangnoo Oulianghai the Altai chain divides into two branches, which afterwards re-unite; the range of Tangnoo bounding the south, in a straight line, and the other range (which has several different names) forming a semicircle on the east, west, and north of Oulianghai.—In the Kalkas several branches diverge from the main range of Altai, in a southern direction. Of these, the Kenteh and Khangai are the chief. The Kenteh is a small but lofty chain, which approaches the two ranges of Altai and Khingan, between the khanats of Touchaytou and Tsetsen, and thence extends south-westward almost to Cobi. The rivers Keroulun and Onon have their sources on the eastern side of the Kenteh hills.—The Khangai, which surrounds the sources of the Orkhon and Tamir, is also a branching off of the Altai; it extends eastward to the Kenteh hills, and north-westward into Siberia.—The Khingan, in the khanat of Tsetsen, stretches from the southern frontier of the Kalkas, where it terminates in the sandy desert, to the borders of Russia, where it is connected with the Altai mountains.—The mountains in the country of the Hassacks are not a continuation of the Altai chain, but an unconnected range of low hills; nor do they extend to the Ural mountains, as sometimes represented.

The chain of mountains stretching through Inner Mongolia, from the borders of Shense into Mantchouria, called in Chinese maps the Soyortsi, approaches the Khingan on the north of Cobi. This chain is also called Sialkoi.

In Kokonor the Kwan-lun or Koulkun runs nearly east and west, connecting itself with the Belour or Tsung-ling mountains in one direction, and passing the sources of the Yellow river into the province of Shense, in the other.* It lies to the south of Khoten and the north of Thibet and Ladak, and is otherwise called the Nan-shan or southern mountains.—The other mountains of Kokonor consist rather of numerous clusters than of a continuous chain.

* Chinese maps, however shew no continuation of the mountains in this direction. The Koulkun according to them is but the eastern extremity of the Nan-shan, and is situated on the north and west of the Sing-suh-hae.

(to be continued.)

Journal of a residence in Siam, and of a voyage along the coast of China to Mantchou Tartary, by the Rev. CHARLES GUTZLAFF.

(continued from page 99.)

THE temple of Ma-tsoo-po is not very splendid, though it has been built at a great expense. The priests are numerous, and well maintained, the number of pilgrims being very great. When we were about to sail, a priest came on board with some candlesticks and incense, which, being sacred to the goddess, had power, it was supposed, to secure the vessel against imminent dangers. He held up in his hand a biography of the goddess, and was eloquent in trying to persuade the people to make large offerings. The priest belonging to our junk replied to him, "We are already sanctified, and need no additional goodness;—go to others who are wanting in devotion." I improved this opportunity to remark on the sinfulness of paying homage to their goddess; and reminded them how, during the storm, the idol shook and would have fallen into the sea, if they had not caught it with their own hands. The priest, anxious to maintain his ground, said, "Ah! she was angry." I replied, "She is weak—away with an image that cannot protect itself—cast it into the sea, and let us see if it has power to rescue itself."

The people from the tea plantations, who came on board our junk, were civil, and characterized by a simplicity of manner which was very commendable. I conversed much with them; asked them many questions; and was pleased with the propriety and correctness of their answers.

Before we left Namoh, our captain, the owner of the junk, attracted by the pleasures of domestic life, had charged his uncle with the management of the

vessel, and left us. This new captain was an elderly man, who had read a great deal, could write with readiness, and was quite conversant with the character of Europeans. These good qualities, however, were clouded by his ignorance of navigation, and by his habitual roguishness. His younger brother, a proud man and without experience, was a mere drone. He had a bad cough, and was covered with the itch; and being my mess-mate, he was exceedingly annoying, and often spoiled our best meals. Our daily food was rather sparing,—it consisted principally of rice and of salted and dried vegetables. When any thing extra was obtained, it was seized so greedily, that my gleanings were scanty indeed; yet I trusted in the Lord, who sweetened the most meagre meals, and made me cheerful and happy under every privation.

A large party was, at one time, formed against me, who disapproved of my proceedings as a missionary. My books, they said, were not wanted at Teen-tsin; there were priests enough already, and they had long ago made every needful provision for the people. And as for medical aid, there were hundreds of doctors, who, rather than allow me to do it, would gladly take charge of the poor and the sick. Moreover, they all expressed their fears that I should become a prey to rogues,—who are very numerous throughout China. But when I told them that I proceeded as the servant of Shang-te (the Supreme Ruler), and did not fear the wrath of man in a good cause, they held their peace. By a reference to the immorality of their lives, I could easily silence all their objections;—"If you are really under the influence of the transforming laws of the celestial empire, as you all affirm, why do those rules prove so weak a restraint on your vicious practices, whilst the gospel of Christ preserves its votaries from wickedness and crime?" They replied, "We are indeed sinners, and are lost irremediably."—"But," I inquired, "have you never read the books I gave you, which

assure us that Jesus died for the world!"—"Yes, we have; but we find that they contain much which does not accord with the truth." To show them that they were wrong, I took one of the books of Scripture and went through it, sentence by sentence, showing them that the gospel was not only profitable for this life, but also for the life to come. This procedure put them to shame; and from that time they ceased to offer their objections, and admitted the correctness of the principles of the gospel and their happy tendency on the human heart.

As soon as we had come in sight of the Chu-san (or Chow-shan) islands, which are in lat. 29 deg. 22 min. N., we were again becalmed. The sailors, anxious to proceed, collected among themselves some gilt paper, and formed it into the shape of a junk; and, after marching a while in procession to the peal of the gong, launched the paper junk into the sea, but obtained no change of weather in consequence of this superstitious rite; the calm still continued, and was even more oppressive than before.

The city of Chu-san (or Chow-shan), situated in lat. 30 deg. 26 min. N., has fallen into decay, since it has ceased to be visited by European vessels; its harbour, however, is the rendezvous of a few native junks. Ning-po, which is situated a short distance westward of Chusan, is the principal emporium of Che-keang province. Native vessels, belonging to this place, are generally of about 200 tons burden, and have four oblong sails, which are made of cloth. These vessels, which are similar to those of Keangnan province, trade mostly to the north of China; copper cash, reduced to about one half the value of the currency, is their principal article of export.

About the 20th of August, we reached the mouth of the river Yang-tsze-keang, on the banks of which stands the city of Seanghae (Seang-hae-heen), the emporium of Nanking, and of the whole of Keangnan province; and, as far as the native trade is concerned, perhaps the principal commercial city in

the empire. It is laid out with great taste; the temples are very numerous; the houses, neat and comfortable; and the inhabitants polite, though rather servile in their manners. Here, as at Ning-po, the trade is chiefly carried on by Fuhkeen men. More than a thousand small vessels go up to the north, several times annually, exporting silk and other Keangnan manufactures, and importing peas and medical drugs. Some few junks, owned by Fuhkeen men, go to the Indian archipelago, and return with very rich cargoes.

It was with great difficulty that we reached the extremity of the Shantung promontory, in lat. 37 deg. 23 min. N.; and when we did so, the wind continuing unfavorable, we cast anchor at Leto (Le-taou, an island in the bay of Sang-kow), where there is a spacious and deep harbour, surrounded by rocks, with great shoals on the left side. This was on the 23d of August. There were several vessels in the harbour, driven thither by the severity of the weather. At one extremity of Le-to harbour, a small town is situated. The surrounding country is rocky, and productive of scarcely any thing, except a few fruits. The houses are built of granite, and covered with sea-weeds; within they were very poorly furnished. The people themselves were rather neat in their appearance, and polite in their manners, but not of high attainments. Though very little conversant with their written character, they nevertheless spoke the mandarin dialect better than I had ever before heard it. They seemed very poor, and had few means of subsistence; but they appeared industrious, and laboured hard to gain a livelihood. I visited them in their cottages, and was treated with much kindness,—even invited to a dinner, where the principal men of the place were present. As their attention was much attracted towards me, being a stranger, I took occasion to explain the reason of my visiting their country, and amply gratified their curiosity. They paid me visits in return; some of

them called me Se-yang-tsze, 'child of the western ocean;' and others a foreign-born Chinese; but the major part of them seemed to care little about the place of my nativity.

Apples, grapes, and some other fruits we found here in abundance; and such refreshments were very acceptable after having lived for a long time on dry rice and salt vegetables. Fish also were plentiful and cheap. The common food of the inhabitants is the Barbadoes millet, called *kaou-leang*; they grind it in a mill, which is worked by asses, and eat it like rice. There were several kinds of the *leang* grain, which differed considerably in taste as well as in size.

Some sales were made here, but the people were too poor to trade to any considerable extent. It is worthy of remark that, in the very neighbourhood of the place where Confucius was born, the moral precepts of that sage are (as I had opportunity to witness) trampled upon, and even when referred to are treated with scorn. Here our sailors, especially those who went to visit the temple of Ma-tsoo-po, were again ensnared by wretched women—the most degraded beings I ever beheld. But the poor fellows soon felt the consequences of their wicked conduct; for some of them had not only to sell their little stock of merchandise, but were also visited with loathsome disease. Often did they lament their folly; and as often did they remark, that they had no power to become better men. A disgrace to human nature—a scene at which even the corrupted heart of man revolts,—girls scarcely twelve years of age were given up to the beastly passions of the men! Some of my fellow passengers, when they had recovered their senses, felt keenly the stings of conscience. Captain Eo was among this number;—"I am a forlorn wretch," said he; "in vain I strive against vice, every day brings me nearer eternal destruction." Though he endeavoured to stifle remorse, by placing an idol in his cabin, and by repeating his "O-me-to-Fuh" (i. e. Amida Budha, an

expression which commences most prayers to that deity), yet all his efforts were in vain; his heart became more depraved, his superstitions more strong, and he seemed utterly incorrigible. He would often remark, as I sat with him in his cabin, talking about the gospel of Christ,—"I have no friend; all my vicious companions forsook me when I was wrecked on Pulo Way; the little property I now have is only suffiicient to support myself alone; but I have a family at home, who are looking to me for support, while I am giving myself up to folly and vice." The body of this poor man was emaciated, and he passed most of his time in sleep. Occasionally he would enter into conversation with captain Hae, his neighbour, who was a great proficient in iniquitous schemes and practices. In conversation, during the night-time, they would relate to each other the particulars of their feats; it was painful to hear their narrations, especially when I remembered that, in the case of Eo, they proceeded from the lips of a hoary-headed man, who, after a wicked life of more than sixty years, was fast verging to the grave. O what must be the company of hell, where all the heroes of wickedness meet, and hold eternal intercourse, making daily progress in sin!

Although my sentiments were entirely at variance with those of Eo, he frequently showed me marks of real kindness, lamented my lonely state, and feared that I should fall a prey to wicked men, because I was over righteous. He would sometimes give me accounts of geography, according to the popular notions of the Chinese, which he considered as the only correct ones, and ours as altogether erroneous. As he was a painter he drew a map, in which Africa was placed near Siberia, and Corea in the neighbourhood of some unknown country, which he thought might be America. Though his ideas were ridiculous, he possessed a good understanding; and had he not been debased by idolatry and crime, he might have formed a talented and useful member

of society. But, alas! Satan first debars God's creatures from improvement, and then reduces them to the level of brutes.

The vessels of the last English Embassy touched, it seems, at Le-to, and their stay there was still fresh in the recollection of the natives. They frequently referred to those majestic ships, which might have spread destruction in every direction; and to this day they are over-awed and tremble, even at the mention of the Kea-pan* ships, as European vessels are denominated. I was closely questioned on this subject, but as I was not well informed respecting the expedition, I could give them no satisfactory answers; I was able, however by describing the character of Europeans, in some degree, to quiet their minds.—"If," said I, "they had come to injure you, they would have done so immediately, but as they came and went away peaceably, they ought to be considered as the friends of the Chinese." My reasoning however, was of little avail;—"They were not traders," they replied; "if they had been, we should have hailed them as friends; but they came with guns, and as men never do any thing without design, they must have had some object, and that object must have been conquest. Those mandarins who did not inform the Emperor of their arrival were severely punished; and how could this have been done, if he had not perceived an ultra design?"

Europe is supposed, by a great majority of the Chinese, to be a small country, inhabited by a few merchants, who speak different languages, and who maintain themselves principally by their commerce with China. With a view to correct their ideas, I gave them some account of the different nations who inhabit Europe, but all to no purpose; the popular belief, that it is merely a small island, containing only a few thousands of inhabitants, was too strong to be removed.

* We are unable to ascertain the meaning of this term *Kea-pan*. It may perhaps be derived from *Captain* or some other foreign word.

They were anxious, however, to know from whence all the dollars came, which are brought to China; and when I told them more of the western world, they expressed a wish to go thither, because they thought gold and silver must be as abundant there, as granite is in China; but when I told them that in going thither they could see no land for many days, they became unwilling to engage for such a voyage;—"For where," they earnestly inquired, "shall we take shelter and come to anchor, when storms overtake us? And whither shall we find refuge when once we are wrecked?"

Though they soon abandoned the idea of visiting Europe, they were still desirous to gain some more information about dollars, and requested me to teach them the art of making them of tin or lead; for many of them believe that the English are able, by a certain process, to change those metals into silver. As they considered me an adept in every art, except divinity, they were much disappointed when I told them, that I neither understood the secret, nor believed that there was any mortal who did. This statement they discredited, and maintained that the English, as they were rich and had many great ships and splendid factories in Canton, and had no means of obtaining riches except by this art, must of necessity be able to change the inferior metals into gold. This same strange notion is believed in Siam; and I have been earnestly importuned by individuals to teach them this valuable art; silver ore has been sent to me also with the request, that I would extract the silver, and form it into dollars. The reason of their so frequently conspiring against me seems to have been, that I acted with liberality and honesty towards every one, and did not engage in trade; and hence they inferred that I made silver and coined money, and by these means had always a stock on hand, sufficient to defray my expenses.

After staying several days at Le-to, we again got under weigh; but the wind being still unfavorable, we proceeded slowly, and on the 2d Sept. came to anchor in the deep and spacious harbour of Shan-so. The town from which this harbour takes its name, is pleasantly situated, and its environs are well cultivated. The people were polite and industrious; they manufacture a sort of cloth, which consists partly of cotton, and partly of silk; it is very strong, and finds a ready sale in every part of China. They are wealthy, and trade to a considerable extent with the junks which touch here on their way to Teen-tsin. Many junks were in the harbour at the same time with ours, and trade was very brisk. On shore refreshments of every description were cheap. The people seemed fond of horsemanship; and while we were there, ladies had horse-races, in which they greatly excelled. The fame of the English men-of-war had spread consternation and awe among the people here; and I endeavoured, so far as it was in my power, to correct the erroneous opinions which they had entertained.

Vice seemed as prevalent here as at Le-to; the sailors borrowed money in advance, and before we left the harbour, every farthing of it was expended; I predicted to them that such would be the consequence of their vicious conduct;—that prediction was now fulfilled, the poor fellows became desperate, and, as they had no other object on which to vent their rage but myself, they exceedingly wearied and annoyed me.—Did I ever offer an earnest prayer to God, it was at this time; I besought him to be gracious to them and to me, and to make a display of his almighty power, in order to convince them of their nothingness, and to console and strengthen my own heart. The following morning the weather was very sultry; I was roused from sleep by loud peals of thunder; and soon after I had awaked, the lightning struck our junk; the shock was awfully tremendous;—the masts had been split from

top to bottom, but, most mercifully, the hull had received no injury. This event spread consternation among the sailors, and with dejected countenances, they scarcely dared to raise their heads, while they looked on me as the servant of Shang-te, and as one who enjoyed his protection. From this time they ceased to ridicule me, and on the other hand treated me with great respect.—The elements seemed, at this time, to have conspired against us, winds and tide were contrary, and our progress was scarcely perceptible.

In the neighbourhood of Shan-so is Kan-chow, one of the principal ports of Shantung. The trading vessels anchor near the shore, and their supercargoes, go to the town by a small river. There is here a market for Indian and European merchandise, almost all kinds of which bear a tolerable price. The duties are quite low, and the mandarins have very little control over the trade. It may be stated that, in general, the Shantung people are far more honest than the inhabitants of the southern provinces, though the latter treat them with disrespect, as greatly their inferiors.

On the 8th of September, we passed Ting-ching, a fortress situated near the shore, on the frontiers of Chihle and Shantung provinces; it seemed to be a pretty large place, surrounded by a high wall. We saw some excellent plantations in its vicinity, and the country, generally, presented a very lively aspect, with many verdant scenes, which the wearied eye seeks for in vain, on the naked rocks of Shantung.

On the 9th, we were in great danger. Soon after we had anchored near the mouth of the Pei-ho (or Pih-ho, the White river), a gale suddenly arose, and raged for about six hours. Several junks, which had left the harbour of Le-to with us were wrecked; but a merciful God preserved our vessel. As the wind blew from the north, the agreeable

temperature of the air was soon changed to a piercing cold. Though we were full 30 miles distant from the shore, the water was so much blown back by the force of the wind, that a man could easily wade over the sand bar; and our sailors went out in different directions to catch crabs, which were very numerous. But in a few days afterwards, a favourable south wind blew, when the water increased and rose to the point from which it had fallen. In a little time large numbers of boats were seen coming from the mouth of the river, to offer assistance in towing the junk in from the sea.

We had approached a considerable distance towards the shore before we saw the land, it being almost on a level with the sea. The first objects which we could discern were two small forts; these are situated near the mouth of the river, and within the last few years have been considerably repaired. The natives, who came on board, were rather rude in manners, and poorly clothed. Scarcely had we anchored, when some opium dealers from Teen-tsin came along side; they stated, that in consequence of the heir of the crown having died by opium smoking, very severe edicts had been published against the use of the drug, and that because the difficulty of trading in the article at the city was so great, they had come out to purchase such quantities of it as might be for sale on board our junk.

The entrance of the Pei-ho presents nothing but scenes of wretchedness; and the whole adjacent country seemed to be as dreary as a desert. While the southern winds blow, the coast is often overflowed to a considerable extent; and the country more inland affords very little to attract attention, being diversified only by stacks of salt, and by numerous tumuli which mark the abodes of the dead. The forts are nearly square, and are surrounded by single walls; they evince very little advance in the art of fortification. The people told me, that when

the vessels of the last English embassy were anchored off the Pei-ho, a detachment of soldiers—infantry and cavalry—was sent hither to ward off any attack that might be made. The impression made on the minds of the people by the appearance of those ships is still very perceptible. I frequently heard unrestrained remarks concerning barbarian fierceness and thirst after conquest, mixed with eulogiums on the equitable government of the English at Singapore. The people wondered how a few barbarians, without the transforming influence of the celestial empire, could arrive at a state of civilization, very little inferior to that of 'the middle kingdom.' They rejoiced that the water at the bar of the Pei-ho was too shallow to afford a passage for men-of-war (which, however, is not the case; when the south wind prevails, there is water enough for ships of the largest class); and, that its course was too rapid to allow the English vessels to ascend the river. While these things were mentioned with exultation, it was remarked by one who was present, that the barbarians had 'fire-ships,' which could proceed up the river without the aid of trackers; this remark greatly astonished them, and excited their fears; which, however, were quieted, when I assured them, that those barbarians, as they called them, though valiant, would never make an attack unless provoked, and that if the celestial empire never provoked them, there would not be the least cause to fear.

Though our visitors here were numerous, they cared very little about me, and treated me in the same manner as they did the other passengers. Most of the inhabitants, who reside near the shore, are poor fishermen; their food consists, almost exclusively of Barbadoes millet, boiled like rice, and mixed with water in various proportions, according to the circumstances of the individuals;—if they are rich, the quantity of water is small, if poor, as is usually the case, the quantity is large. They eat with astonishing rapidity, cramming their mouths full of millet and salt

vegetables,—if they are fortunate enough to obtain any of the latter. Most of the inhabitants live in this way; and only a few persons who are wealthy, and the settlers from Keangnan, Fuhkeen, and Canton provinces enjoy the luxury of rice. In a district so sterile as this, the poor inhabitants labour hard and to little purpose, in trying to obtain from the productions of the soil the means of subsistence.

The village of Ta-koo, near which we anchored, is a fair specimen of the architecture along the banks of the Pei-ho,—and it is only on the banks of the river, throughout these dreary regions, that the people fix their dwellings. The houses are generally low and square, with high walls towards the streets; they are well adapted to keep out the piercing cold of winter, but are constructed with little regard to convenience. The houses of all the inhabitants, however rich, are built of mud, excepting only those of the mandarins, which are of brick. The hovels of the poor have but one room, which is, at the same time, their dormitory, kitchen, and parlor. In these mean abodes, which, to keep them warm, are stopped up at all points, the people pass the dreary days of winter; and often with no other prospect than that of starving. Their chief enjoyment is the pipe. Rich individuals, to relieve the pressing wants of the populace, sometimes give them small quantities of warm millet; and the Emperor, to protect them against the inclemency of the season, compassionately bestows on them a few jackets. I had much conversation with these people, who seemed to be rude but hardy, poor but cheerful, and lively but quarrelsome. The number of these wretched beings is very great, and many, it is said, perish annually by the cold of winter. On account of this overflowing population, wages are low, and provisions dear: most of the articles for domestic consumption are brought from other districts and provinces; hence

many of the necessaries of life—even such as fuel, are sold at an enormous price. It is happy for this barren region, that it is situated in the vicinity of the capital; and that large quantities of silver—the chief article of exportation—are constantly flowing thither from the other parts of the empire.

Some mandarins from Ta-koo, came on board our junk; their rank and the extent of their authority were announced to us by a herald who preceded them. They came to give us permission to proceed up the river; this permission, however, had to be bought by presents, and more than half a day was occupied in making the bargain.

Before we left this place, I gave a public dinner to all on board, both passengers and sailors. This induced one of their company to intimate to me, that in order to conciliate the favour of Ma-tsoo-po, some offerings should he made to her. I replied, "Never, since I came on board, have I seen her even taste of the offerings made to her; it is strange, that she should be so in want, as to need any offerings from me."—"But," answered the man, "the sailors will take care that nothing of what she refuses is lost."—"It is better," said I, "to give directly to the sailors, whatever is intended for them; and let Ma-tsoo-po, if she is really a goddess, feed on ambrosia, and not upon the base spirits and food which you usually place before her; if she has any being, let her provide for herself; if she is merely an image, better throw her idol with its satellites into the sea, than have them here to incumber the junk."—"These are barbarian notions," rejoined my antagonist, "which are so deeply rooted in your fierce breast, as to lead you to trample on the laws of the celestial empire."—"Barbarian reasoning is conclusive reasoning," I again replied; "if you are afraid to throw the idol into the waves, I will do it, and abide the consequences. You have heard the truth, that there is only one

God, even as there is only one sun in the firmament. Without his mercy, inevitable punishment will overtake you, for having defied *his* authority, and given yourself up to the service of dumb idols; reform or you are lost!" The man was silenced and confounded, and only replied,—"Let the sailors feast, and Ma-tsoo-po hunger."

As soon as we were again ready to proceed, about thirty men came on board to assist in towing the junk; they were very thinly clothed, and seemed to be in great want; some dry rice that was given to them, they devoured with inexpressible delight. When there was not wind sufficient to move the junk, these men, joined by some of our sailors, towed her along against the rapid stream; for the Pei-ho has no regular tides, but *constantly* flows into the sea with more or less rapidity. During the ebb tide, when there was not water enough to enable us to proceed, we stopped and went on shore.

The large and numerous stacks of salt along the river, especially at Teen-tsin, cannot fail to arrest the attention of strangers. The quantity is very great, and seems sufficient to supply the whole empire; it has been accumulating during the reign of five emperors; and it still continues to accumulate. This salt is formed in vats near the sea shore; from thence it is transported to the neighbourhood of Ta-koo, where, it is compactly piled up on hillocks of mud, and covered with bamboo mattings; in this situation it remains for some time, when it is finally put into bags and carried to Teen-tsin, and kept for a great number of years, before it can be sold. More than 800 boats are constantly employed in transporting this article,—and thousands of persons gain a livelihood by it, some of whom become very rich: the principal salt merchants, it is said, are the richest persons in the empire.

Along the banks of the Pei-ho are many villages and hamlets, and are all built of the same

material and in the same style as at Ta-koo. Large fields of Barbadoes millet, pulse, and turnips were seen in the neighbourhood; these were carefully cultivated and watered by women,—who seem to enjoy more liberty here than in the southern provinces. Even the very poorest of them were well dressed; but their feet were much cramped, which gave them a hobbling gait and compelled them to use sticks when they walked. The young and rising population seemed to be very great. The ass,—here a rather small and meagre animal,—is the principal beast employed in the cultivation of the soil. The implements of husbandry are very simple, and even rude. Though this country has been inhabited for a great many centuries, the roads for their miserable carriages are few, and in some places even a foot-path for a lonely traveller can scarcely be found.

My attention was frequently attracted by the inscription *Tsew-teen*, "wine tavern," which was written over the doors of many houses. Upon inquiry I found, that the use of spirituous liquors, especially that distilled from *suh-leang* grain, was very general, and intemperance with its usual consequences very prevalent. It is rather surprising that no wine it extracted from the excellent grapes, which grow abundantly on the banks of the Pei-ho, and constitute the choicest fruit of the country. Other fruits, such as apples and pears, are found here, though in kind they are not so numerous, and in quality are by no means so good as those of Europe.

We proceeded up the river with great cheerfulness; the men who towed our junk took care to supply themselves well with rice, and were very active in their service. Several junks were in company with us, and a quarrel between our sailors and some Fuhkeen men broke out, the consequences of which might have been very serious. Some of our men had already armed themselves with pikes, and

were placing themselves in battle array, when, happily terms of peace were agreed on by a few of the senior members of the party.—Several years ago a quarrel, which originated between two junks, brought all the Fuhkeen and Chaou-chow men in the neighbourhood, into action; both parties fought fiercely, but confined themselves principally to loud and boisterous altercation; the mandarins, who always know how to profit by such contentions, soon took a lively interest in the affair, and by endeavouring to gain something from the purses of the combatants, immediately restored peace and tranquillity among them. Similar consequences were feared in the present case, on which account the men were the more willing to desist from the strife: they were farther prompted to keep peace, by the prospect of trading with some merchants who had come on board for that object. Indeed, as the voyage was undertaken for the purpose of trading, our men constantly engaged in that business; and when there were no opportunities of trading with strangers, they would carry on a traffick among themselves; but, unhappily, their treasure did not always increase so fast as the cargo diminished.

My anxiety was greatly increased by our approach to Peking. A visit to the capital of the Chinese empire—an object of no little solicitude, after many perils, and much loss of time,—was now near in prospect. How this visit would be viewed by the Chinese government, I knew not; hitherto they had taken no notice of me; but a crisis had now come;—as a missionary anxious to promote the welfare of my fellow creatures, and more willing to be sacrificed in a great cause, than to remain an idle spectator of the misery entailed on China by idolatry, I could not remain concealed at a place where there are so many mandarins,—it was expected that the local authorities would interfere. Almost friendless, with small pecuniary resources, without any personal

knowledge of the country and its inhabitants, I was forced to prepare for the worst. Considerations of this kind, accompanied by the most reasonable conjecture, that I could do nothing for the accomplishment of the great enterprise, would have intimidated and dispirited me, if a power from on High had not continually and graciously upheld and strengthened me. Naturally timid and without talent and resources in myself, yet by divine aid—and by *that* alone,—I was foremost in times of danger, and to such a degree, that the Chinese sailors would often call me a bravado.

Fully persuaded that I was not prompted by self-interest and vain glory, but by a sense of duty as a missionary, and deeply impressed by the greatness and all-sufficiency of the Saviour's power and gracious assistance enjoyed in former days, I grounded my hope of security on protection under the shadow of *his* wings, and my expectation of success on the promises of *his* holy word. It has long been the firm conviction of my heart, that in these latter days the glory of the Lord will be revealed to China; and that, the dragon being dethroned, Christ will be the sole king and object of adoration throughout this extensive empire. This lively hope of China's speedy deliverance from the thraldom of Satan by the hand of our great Lord, Jesus Christ—the king of kings,—to whom all nations, even China, are given as an inheritance, constantly prompts me to action, and makes me willing rather to perish in the attempt of carrying the gospel to China, than to wait quietly on the frontiers—deterred by the numerous obstacles which seem to forbid an entrance into the country.

I am fully aware that I shall be stigmatized as a head-strong enthusiast, an unprincipled rambler, who rashly sallies forth, without waiting for any indications of divine providence, without first seeing the door opened by the hand of the Lord;—as one fond of novelty, anxious to have a name, fickle in his purposes, who leaves a promising field, and

restless hurries away to another,—all of whose endeavours will not only prove useless, but will actually impede the progress of the Saviour's cause. I shall not be very anxious to vindicate myself against such charges—though some of them are very well founded,—until the result of my labours shall be made known to my accusers. I have weighed the arguments for and against the course I am endeavouring to pursue, and have formed the resolution to publish the gospel to the inhabitants of China Proper, in all the ways and by all the means, which the Lord our God appoints in his word and by his providence;—to persevere in the most indefatigable manner so long as there remains any hope of success,—and rather to be blotted out from the list of mortals, than to behold with indifference the uncontrolled triumph of Satan over the Chinese. Yet still, I am not ignorant of my own nothingness, nor of the formidable obstacles, which on every side shut up the way, and impede our progress; and I can only say,—"Lord here I am, use me according to thy holy pleasure."

Should any individuals be promted to extol my conduct, I would meet and repel such commendation by my thorough consciousness of possessing not the least merit; let such persons rather than thus vainly spend their breath, come forth, and join in the holy cause with zeal and wisdom superior to any who have gone before them; the field is wide, the harvest truly great, and the labourers are few. Egotism, obtrusive monster!—lurks through these pages; it is my sincere wish, therefore, to be completely swallowed up in the Lord's great work, and to labour unknown and disregarded, cherishing the joyful hope, that my reward is in heaven, and my name, though a very unworthy one, written in "the book of life."—I return to my detail.

(To be continued.)

MISCELLANIES.

Intercourse with China.—In a publication devoted to the diffusion of a correct knowledge of China, in which the events of her history, the value of her literature, the character of her people, &c. may all be expected to find a place, it cannot be irrelevant to introduce, occasionally, some remarks on her position and relations as a great political division of the earth. The extent, division, and geographical features of the empire have already come under consideration as prominently interesting matter of inquiry. The *foreign relations and intercourse of China*, the subject of these remarks, are no less unique and worthy of attention, than the boundaries and varieties of her surface, or the productions of her authors, or the manners of her population, or the succession of her dynasties. It is hoped that much of knowledge and wit will yet be drawn from her literature, to widen the paths of human wisdom, and to strew them with flowers. Traits of national character will probably be pointed out for us to admire and to imitate. Even out of the barren soil of imperial nomenclature, some plants of usefulness may be found to grow.

But it is when we turn to the subject of the paper now before us, that curiosity becomes combined with feelings of peculiar interest. We are affected not only by its great importance in the abstract, but by its nearness and close connection with our present employments and future hopes. We do not expect an equal interest to be felt by our friends and country-men in another hemisphere; any more than that a grand range of mountains, should continue to fix and awe us with their height and form, when diminished in the distance, to the level and limit of vision. The subject is so important that, no wonder our strength is tasked by it, yet so mainly important to *us only*, that we are not surprised, it has not become the concern of the whole world. We say this, because the desire of beneficial changes in our situation here, has been wrongly rebuked on the one hand, and the difficulties, through which such changes must be effected, have been disallowed on the other.

It is not our intention, nor within our ability, to examine all the bearings of the topic in a single paper. Our purposes will be better answered by repeated communications, severally incomplete, combining the views of different individuals.

These aims,—to hasten by argument and the statement of truth, a free admission for ourselves and the world, within the Chinese empire,—are great enough to demand, and good enough to engage, universal cooperation. They have been urged already, though perhaps with more zeal than wisdom. They will not be unfelt by any who have brought with them to this country, any portion of that warmth, which, as if it were a new spring-time in the history of man, is now in so many *other countries*, kindling and glowing in his veins. We shall not be easily drawn or distracted from them, cut off as we are from all participation in those pursuits which now engross the active and good in our native lands. Yet the greatest ardour in the cause of general amelioration must be directed by Wisdom, and the stricter the limitation to the field immediately around us, the closer should be the attention to *her* precepts. However desirous we are to enter this long forbidden land, we do not hesitate to say it may be done rashly and unjustifiably. Our situation here is not one of intolerable hardship, nor such as revives the natural laws and resorts of selfpreservation. Neither was the Chinese policy always, as now, antisocial and repulsive. The time was when strangers were welcomed and favoured; when the Imperial hand was stretched out to receive and reward them. We must divide the credit of the unhappy change equitably, between the growing Jesuitism of the one party, and the awakened jealousy of the other. The history and the results are universally known and regretted.

We have heard some of our most intelligent visiters inquire,—what are the grievances and oppressions, of which we have heard so much, and seen and felt nothing? Your persons and properties are protected and secure, and the business which draws you to this country is conducted without impediment, and facilitated by admirable arrangements and private assistance. Such questions we have never rebutted with long accounts of petty insults of official or unofficial offenders,—though sometimes sufficiently annoying, nor with government proclamations, which from time to time seem still to contract our narrow limits by paper walls. These are confessedly declaratory and formal, and we are not at liberty to use them, at the same time, as ground of serious argument and remonstrance, and as matter of common jest. We never assert on such occasions, that our commercial intercourse is hampered by new restrictions, or our persons confined by closer restraints; for our callings and bodies are yet *exercised* as freely, or as little freely, as at former periods. We reply, that we are discontent, because better acquainted than our remote predecessors with the rights and duties of man. They desired no more than an exchange of articles of commerce, of inward and outward cargoes; we wish a "traffic in intellectual and moral commodities." They asked no more than fair prices in trade; we demand relief from the pressure of ungratified curiosity and forbidden inquiry. They were pleased

with lives as monotonous as the paddy fields that extend around the spot of our residence; we claim the liberty and variety of motion and novelty. Their imaginations never wandered beyond the barren ridge that rises and bounds our view to the northward of our factories; we feel our confinement to be a prison and long to be set at liberty.

The obvious policy of the powers that be, in this and many other countries, is, to keep *things as they are*. To those who *have* all that heart can wish there is but one work left, *viz.* "to perpetuate possession." These resist innovation and dread change. They dream that a cake of barley-bread tumbles into the encampments and overthrows the hosts of Midian. In the same way, those who are over us here will naturally resist our struggles for amelioration, whether we in our humility impute it to their contempt, or in our haughtiness to their fears. The sovereign of this great Empire cannot dread any thing from a handful of foreigners employed about the bettering of their own circumstances, not the reversal of his state. We may and do entertain more extensive views than concern our selfish interests, but what credit have we with this government for these? We are inclined to think, though our restricted condition in China has resulted from old distrust, and its amelioration might lead to fundamental changes in this ancient empire, that the origin being ill remembered and the results unsuspected, the mere vis inertiæ of haughty custom and the general opposition to innovation, are the forces we have to overcome. If the power of foreign nations be really feared, why enforce the system so obnoxious to them? Or if the contamination of foreign principles be the deprecated evil, why guard with so inferior strictness, the access of the native subject to the sources of infection? All we can understand of the Chinese system is that it cries, "longe, longe, abeste profani," to all who would touch its institutions, or language, or soil; and unlike that land whose liberty inspires him that breathes its air, the footstep that presses this, can be only that of a tributant and a slave.

It will be seen that we attach little comparative importance to local and petty annoyances. We complain of exclusion from all but a corner of a great division of the common earth, which we ask not to posses in conquest, but to enjoy in participative friendship and peace. Our private interests would certainly be forwarded by a better intercourse; and so would that providential scheme, which has *divided* the products of the earth to different climes, that it might *unite* their possessors in mutual dependence and benefit. We should be glad, as travellers in China, to wander over her provinces, and gaze on the grand and curious works of nature and man within her. As philanthropists, we could welcome to our sympathies, another world of fellow-men, whose genius and intellectual powers, and shades of character, and worth of friendship, and charms of affection, and every thing but existence, had been till then unknown. Nor

is this all. Ever since the dispersion of man, the richest stream of human blessings has, in the will of providence, followed a western course. The earth with its beauty and glory, the laws of nature harmonious and wonderful, the accumulated treasures of western genius and wisdom, the noble, inestimable discoveries of Revelation, how imperfectly known, or how perfectly unknown here!—a view of the subject which recalls the Chinese exclusive system more to our sorrow than our anger. How little has she to give; how much to receive. How small a proportion, do the personal advantages derivable to us from freer communication bear, to the gifts we can instrumentally bestow. How well may we reckon the exertion of such instrumentality as the higest of our purposes, its withdrawal as the deepest of our wrongs.

Here it may be objected, that even benefits cannot be forced on those who are unwilling to receive them. We agree, in reply, that the pride which refuses them for itself, may be left to bear its self-inflicted calamity. But we know, that the national policy which bears so vexatiously on the foreigner and cruelly on the native in China, is chargeable on her rulers, not on her people. The fearful power we see exerted here by a few individuals of impoverishing not only themselves but many millions, can have no foundation in right, nor any plea to be let alone. What interference can match such assumption? Were the exclusive policy an emanation from the public will in China, our arguments should have been addressed to the public mind, and our hope of amelioration would have rested on the removal of individual prejudice and ill-will. As it is, we refer to the public representatives of our native states, the consideration and removal of what are strictly official evils. We bring forward our lesser but not little grievances, to hasten and cover measures, which must bring, together with their removal, honor to our governments and benefit to the whole world. We do not compare our situation for desperateness, to that of a celebrated personage, who amidst the rising waters of a sea-bed, bade his attendants take diverging paths, if by some one of them, they might escape the advancing tide. Yet commerce with China, narrowed and fettered as it always has been, may claim the attention of executives, who lavish ministers and money, for a place among 'the most favored nations' in every petty principality. We press the necessity of interference for us the more openly now that the impotence of a few isolated foreigners, surrounded by a vastly numerous and not contemptible people, is acknowledged on all hands. It is *possible*, another dynasty may come to occupy the "dragon throne," and another Kublai or Kanghe be on it, to welcome the foreigner to a country, where he is himself a stranger. Or a new policy under some wise representative of the reigning line, may reverse our case. Or the "lances of heaven" may be pointed in ambition farther westward, and finding "no

Turk between," an unexpected light may flash on us, from the arms that would then certainly meet and shiver them. Or collision may take place on the frontiers, with that power, which has extended itself over so many divided and reduced kingdoms in India, to unite and restore them. Or the esteem which private worth may win, or the good which pious exertion may do in the vicinity of our residence, may open a wider circle of acquaintance, and an unrestricted sphere of benevolent activity. We need not reject these contingencies, though we should be sorry to wait their time. We still hope to see our situation bettered, by the mild interference of those commercial nations of Europe and America, who have a direct interest in the improvement.

Again it may be objected, that the ill-reception and dismissal of Embassies has left no ground for such a hope. It is true, they have been tried unsuccessfully, but was there nothing wrong in the spirit and conduct of those missions? Has their object been to serve the cause of humanity, or that of national preference and aggrandizement? If their motive has been unimpeachable, have they been undertaken in union and concert, as the act of consentient nations, and pushed with the ardour worthy a great and common purpose? Has not the lesson of the Dominican and Jesuit division been forgotten, and a rejection almost asked by promising never, if refused, to ask again? We are not now urging measures to a crisis, nor forgetting the "blood and tears," the madness and guilt of hostile incursions. We would not trample down the customs of China with cavalry, nor cut up her prejudices with the sabre, nor carry *our* points and *her* cities by storm. Some violated compacts, or outrageous injuries, would be little enough to justify such acts. Yet we cannot but ask, what are the positions of China and western nations, that the terms of their intercourse hitherto, should ever continue? Is the effective power of the Emperor at all commensurate with the extent of his dominions, or the numbers of his subjects? Is it forgotten by these subjects, that he is the descendant of a foreigner? And does not the name of an ancient line of native princes, the recollection and refinement of a court, still linger in their once splendid, now decaying capital? Is he not often called to denounce the secret associations, and to oppose the organised force of rebellion? Is not the general tie, which binds his provinces to his person and allegiance as undefinable and as brittle as the thread of human life? His dominions are as much exposed to external violence, as to domestic insecurity. Unfortified and unprotected by a naval force, the maritime cities and coasting trade of China are scarcely safe from piratical spoliation. Even that great medium of inland communication, the imperial canal, by which the tribute of the provinces is conveyed to the capital, is easily accessible to an enemy. There is no probability that China will ever be an object of cupidity or ambition to other nations.

It is more likely her arrogant pretensions cover many convictions of weakness, and that those claims will be yielded when that weakness is exposed.

We have sometimes been refractory; on which occasions our Chinese masters have stopped our supplies. "Fas est ab hoste doceri." This is a better way of humbling pride, than laying it low in the dust of death; a kinder way of cooling the soldiers blood, than spilling it on the cold earth. Let us hope, if a warlike armament ever approaches these shores, it will direct itself to intercept the supplies of food and money, which fill the Imperial troops and treasury, and leave his Majesty, "to keep his capital and feel the pressure of scarcity,—or to advance and expose it to capture,—or to retire and abdicate his throne," if he prefer either of these alternatives, to safe and easy concession. We cannot and do not expect the governments of the present age, to embark in Quixotic enterprises. Such a one, in existing circumstances, would be the invasion of China. Yet if our distance might give us that hearing, which our presence could not claim, we would assure those exalted personages who hold the reins of empire in the west, that if by the united expression of their desires, they could influence the policy of the sovereign of China, their generation would thank them, and posterity honor them. It is a great object inviting and meriting their concert. They wear in such a cause the triple armour of justice, and though but little good should directly result to their proper dominions from success, *they* would indulge a great ambition without a sacrifice. In liberating China, to how vast a people would they transmit their names, to be ever and ever gratefully remembered and celebrated!

The haughty customs and vague apprehensions before alluded to, as opposing our purposes, would be best overcome, by communicating to the Chinese what we have learned by Revelation. To be sure, it is still more extensively true, that christianity so far as received, must go to dry up the sources of human sorrow and misery, and to revest the earth with the loveliness and felicity of Eden. We only mean, in this instance, that a knowledge of the common origin of all mankind, of their one Creator and blood, and the undissevered ties, which in their widest dispersion ever did and will in duty bind them, would be the best auxiliary, and highest guarantee to our success. Such knowledge we are in part able, and every way interested to diffuse. May this great engine of emancipation be no longer neglected. Carefully managed, its operation will be surely and powerfully favorable. The consumation we may not live to see. The generation that surrounds us "in numbers without number," and that new growth of living men which will succeed, may not be blessed by it: but its ultimate approach may be predicted with confidence. Its story will fill one of the brightest pages of the world's history. Even on the earliest and

feeblest efforts to hasten it, an interest and a charm will be reflected, strong as that which the splendid career of a hero awakens in the obscure incidents of his boyhood and youth, and lovely as those soft tints, which the gorgeous clouds, lighted up by a setting sun, throw back on the opposite region of the sky.

The influence of religion in the formation of human character, individually and nationally, is greater than that of any other cause. It is greater than that of political institutions, for these also, are modified by the influence of religion. Although there is, when minutely considered, so great a variety of religions in the world they are after all reducible to these three great divisions; the Christian, Mohammedan and Pagan. In respect of intellectuality and humanity, the Christian nations, both of the old and new world, are far in advance of the Mohammedan and Pagan nations now on the face of the globe. This, we believe, will be generally admitted, and is only to be accounted for by the superiority of the Christian religion, which communicates to the human mind more exalted ideas of the Divine Being, more liberal views of His universal government of all nations, and a more equal and benevolent morality than any other system of religious belief.

In China the ethics of Confucius operate, perhaps more than the religions of Taou and Budha in forming the national character. And the moral philosophy of the ancient sage, in the hands of the modern scribes and sadducees of China—the *Jookeaou* or literati, is remarkable chiefly, for contractedness, pride, and selfishness. We do not think that the exclusiveness of Chinese policy is to be attributed merely to the fear of being conquered; but to their contracted systems of religion and ethics. Confucius said, "*Fan gae chung*," *extensively love all*, or in the translation of the late Mr. Collie, "shew universal benevolence." But a modern annotator of the sage,—like some christian preachers whom we have heard explain away the precept, "Love thy neighbour as thyself,"—says that, *it is not necessary to love every man*, but only to cherish a spirit of harmony, and not to usurp what is convenient to oneself. He makes the injunction merely negative; instead of requiring active benevolence. To love all men *with complacency*, is not possible, nor is it required by our Saviour; but to love all men with a *sincere wish to do them good*, is possible, and is required.

The heaven and the earth, and the gods and goddesses of China produce very little reverence or respect in the minds even of the religious. The *two powers*, heaven and earth, are more feared, than the divine beings whom they worship. They seem often to think themselves as good as their gods. And their offerings, sacrifices and vows, are more like an offer of bribes for the good services of these spiritual beings, than devout worship due from every creature to the *Almighty Creator*.

The public opinion in China concerning virtue and vice is extremely erroneous and lax. And the sanctions of their moral Law, such as it is, are vague and little regarded. The philosophists confine the rewards and punishments of the two powers, heaven and earth, to the present life; and the religionists teach the return of souls to this world. So that the fear of sin, and of death—excepting the natural dread of death—is not generally great among this people. Since the matter of religious belief is so contracted and low; and the tone and sanctions of morality so lax and vague, the minds even of the few religious and virtuous, are contracted, selfish and earthly. What then must be the condition of the irreligious and vicious? They are selfish, deceitful and inhuman among themselves; and neither the government nor people have any wish to reciprocate good offices with the rest of the nations of mankind.

It is their religious and moral education that leads to this result; not the fear of being conquered. Their ignorant self-sufficiency and anti-benevolent prejudices, lead to their exclusive practice. A knowledge of the Almighty Creator, the common Father and Friend of man, as well as his righteous Judge, such as the christian religion communicates, would break down the wall of separation, which the false religion and ethics of China have set up between the people of this nation, and the rest of mankind; but nothing else will. Neither commerce nor conquest will effect it. The sword of Britain has opened the land of India to the foot of the merchant and the traveller; but the minds of the natives, generally, are still as exclusive and anti-social as ever. So will it be everywhere, in a greater or less degree, till false religions are removed. We therefore judge that Bible Societies and Christian missionaries are the greatest benefactors to the interests of humanity, even in the present life, notwithstanding all that the anti-biblists and anti-evangelicals may say to the contrary. *

Ferocity under the pretext of stern virtue. The last Monarch of the Chin dynasty, about A. D. 600, spent much of his time with two favorite concubines, and neglected the affairs of his government, which made him an easy prey to the invading army of Suy. He and his favorites were taken prisoners after having thrown themselves into a well, which luckily

* A late Edinburgh Review has an article against the "Evangelical class" in England. The writer who appears in the character of a sober Christian characterizes the Evangelicals, as people who make a fuss about Bible and Missionary Societies, and are fond of introducing the subject of religion. They declaim against the drama, and "loose" professors, but indulge in covetousness, and the pursuits of ambition, which are as contrary to the precepts of the gospel as the things which they condemn. We would not plead for their covetousness or ambition; but in their zeal to disseminate the divine Scriptures; and proclaim universally the religion of Jesus, we think they are quite apostolic and like the primitive Christians. How those Christians who are indifferent or hostile to Bible and missionary operations

had little water in it. Kwang, the king who was commander-in-chief, not being present with the division of the army which captured these three persons, sent to Kaoukeung, an inferior general who had made them prisoners, to forward the ladies to him. Kaoukeung said that these two beauties, *Changlehwa* and *Kungkweipin*, had been the ruin of the *Chin* dynasty, and they might prove equally injurious to his royal master, if they were sent to him. He therefore, on his own responsibility, immediately ordered them to be decapitated, which unjust and cruel mandate was forthwith obeyed. This ferocious officer justified the deed by a reference to a similar case in ancient history.

We have just heard of an act of great ferocity in Fokeen province. An injured husband cut off the heads of his wife and her paramour, and carrying them in his hands went before the sitting magistrate and avowed the deed, expressing his readiness to die, if the law so required. It is said, that he was not only acquitted but rewarded for his ferocious virtue.

The Name of Jesus an offence.—In conversing with a Chinese the other day, concerning certain christian books, it was remarked that there was no ground of apprehension concerning the free use of them, for their was nothing bad in them. True, said he; but there is the *name* of Yaysoo (Jesus), which is an offence to a Chinese. This is a lamentable fact, that the very *name* of the Saviour of the world is disapproved, if not hated by the millions of China, as well as those of Japan. How is this to be accounted for? Is it that the christians, like the ancient Jews, who have been scattered among the heathen and dispersed through these countries, have "profaned the holy name" of their God and Saviour, and by their evil tempers and wicked ways, caused it to be hated and despised?

We know that "the Society of Jesus" have by their bad principles and practices, converted the very name that they professed to honor into a term of reproach. The term Jesuit applied to a man, denotes that he is a crafty, unprincipled, designing person. There can be no sort of doubt, that the universal application of the name Christian to all persons born within certain geographical limits, whatever their principles and character may be, causes the name of Christ to be pro-

can reconcile their spirit and practice to the New Testament examples and precepts we know not.

The writer of the paper in question, puts on a grave face and tells his reader that he is going to bring Evangelism to the test of sober argument, and not of ridicule, which he deems improper in such cases. We also think that religion is too serious a subject for ridicule. One of his profound thoughts is, that a play-actor addressing the Deity in a mock prayer on the stage, is not more profane than a painter who draws a human figure in the attitude of prayer. Therefore the Evangelicals who decry the stage, are by parity of reason opposed to the Fine Arts! This acute reasoning appears to us not very far from the ridiculous

faned; and not only the heathen but baptized infidels in Europe have chosen, because it answered their purpose, to confound merely *nominal* Christians with Christianity itself. This, it may be said, is a very natural result. It is so; and the inference seems to be, that it would be better for the cause of the christian religion that those who neglect or renounce the principles and the practice of the gospel, should renounce the name also. For themselves, it is of infinite importance that with the name they should possess the reality; for God cannot be deceived, and will not be mocked. In vain do we call Jesus, Lord, Lord, if we do not the things which he commands us. He will "have pity upon his holy name," it shall yet be glorious among the heathen; and it will be glorious to eternity, when he shall have separated the chaff from the wheat, and said to all the workers of iniquity—"Depart from me."

Oh, that all professed christians and especially those among the heathen in every part of the world, would consider this, repent and turn from every principle, temper and practice, that can justly bring a reproach on the name of Jesus.

Neglecting or despising the Saviour.—"The height of rebellion against God is the despising of spiritual, gospel mercies. Should Mordecai have trodden the robes under his feet that were brought him from the king, would it not have been severely revenged? Doth the king of heaven lay open the treasures of his wisdom, knowledge and goodness for us, and we despise them! What shall I say!—I had almost said, hell furnishes no greater sin. The Lord lay it not to our charge."

(Dr. Owen's Sermon before the British Parliament.)

It is to be feared however that, at the present day, it is a "charge" that lies most heavily against many who call themselves christians. Oh, how little do the awful realities of eternity affect the minds of the *professed disciples* of Jesus,—of Him, who though he was rich yet for *their* sakes became poor. Christian ordinances and christian hopes—how carelessly attended to! The joy in Christ, the union of faith and hope, and the zeal to love God with all the heart and our neighbour as ourselves, which the first christians felt—where are they? We have assemblies* of christians in China, and are permitted to worship God according to the dictates of our own consciences. We rejoice and bless God for these things. But where have we any thing that can bear any resemblance to the church fellowship—"the communion of Saints,"—which, in the same matters, appears in the New Testament?

* The British Factory of the East India Company have a chapel in Canton, in which, during their residence here (which is usually about half of the year), divine service is performed by their Chaplain. For several years a similar service has, and still continues to be held in one of the American houses. The Hon. Company have also a chapel at Macao, where as likewise at the residence of the Rev. Dr. Morrison, religious worship is observed, during their stay at that place.

RELIGIOUS INTELLIGENCE.

Fukeen.—An English gentleman, who has an extensive personal acquaintance with Java, Malacca, Singapore and Siam, and with the Chinese who visit or inhabit those and the adjacent countries, thus writes in a familiar letter concerning "Fokien."

"With the people of this province, we have a closer and more extensive intercourse, than with those of any other province in the empire, excepting Canton; if indeed we ought to except it, which I very much doubt. Fokien is the great tea province;—its people are the most commercial in the empire; —perhaps two thirds of the Chinese colonists in Cochinchina, Siam and the British settlements, and scattered over the archipelago, are Fokien men. With them the missionaries have had the greatest intercourse; knowledge has been extensively diffused amongst them by tracts and the Scriptures; their prejudices have given way very much; and we have already become so well acquainted with them, and so far conciliated their friendship, that I think we ought to consider them almost as a people prepared for the Lord. Should an opening be made into China, I am persuaded our way would be most open in Fokien; and I doubt not that we should be hailed as well known friends by a great many; while in other provinces, we should be viewed with suspicion, and treated perhaps as enemies.

"Moreover, Fokien is, like Tarsus, a province of "no mean name;" it ranks among the most wealthy and flourishing of the provinces; its people are of an enlightened and enterprising spirit; and their dialect is not a vulgar one, as many suppose. For conciseness, nervousness and perspicuity, it is, perhaps, not equalled by any other in the empire; I think I might even term it a classical language. Many Fokien men are learned and intelligent; and their dialect is reduced to the strictest critical rules, both in reading and in writing." He adds concerning

Hainan.—"The dialect of the people of the island of Hainan in Canton province is only a slight variation from the Fokien. I have frequently met with Hainan men in Siam, and have generally been able to converse with them very well by means of the Fokien. Their language would be soon acquired by a Fokien missionary; they are a pretty numerous people too, and of a very mild and friendly spirit, and have a good many readers; so that Hainan may

open another fine field for doing good."

Java.—After a residence of more than four months on this beautiful island, Mr. Abeel thus writes. "As success, though eventually certain, is beyond the province of instruments; and as the command of God and the opportunity of obeying it are decisive of duty, Java urges many appeals to the charities and obligations of the christian world. *With a population, nearly half as numerous as the whole United States, there are but two missionaries on the island.* The Dutch have sent forth many missionaries to their other colonies; but the widest field is suffered to lie in dessolation. Those who reside in Java are generally appointed and supported by the local government, and either instructed, or disinclined to stretch themselves beyond the narrow limits of a small congragation of Dutch, Portuguese, or native christians. There is very little question that other missionaries would be allowed to co-operate with Mr. Medhurst, and thus amplify the field of gospel culture. The island is by no means as insalubrious as is generally supposed.

Of the Chinese in Batavia, he remarks, that they compose the majority of tradesmen in that place, "being more ingenious, shrewd, laborious, and gain-seeking, than the natives. Where money is to be obtained by dint of traffic, manufacture, gambling, or gulling, Chinamen are sure to be found."

LITERARY NOTICES.

Notitia Linguæ Sinicæ. Auctore P. Premare. Malaceæ: Cura et sumtibus, Collegii Anglo-Sinici. 1831.

Mention was made of this book in our last number, as one of the works, which, during the last year, was issued from the press in connection with the College at Malacca. The last report contains the following account of this work. The body of the book is preceded by a copious introduction which comprises three general heads.

I. On *Chinese Authors.* 1. A general account of Chinese books; 2. on the order and method of studying them; 3. an account of various dictionaries.

II. On *Chinese Characters.* 1. On the written character; 2. on the mode of pronouncing it.—1.) On Chinese accents; 2.) on Chinese tones.—(1.) On the initial letters; (2.) on the medial letters; (3.) on the final letters.

III. An *Appendix*, containing a general index of all the words in the Chinese language, and distributed into nine classes, arranged according to the final sound of the syllable: a speci-

men is also given of each of the tones in all the different monosyllabic sounds of the language. The introduction closes with notes to the preceding index.

The body of the work is divided into two parts. *Part the first*, is on the peculiarities of the colloquial language; and *part the second*, on the higher style of writing as practised by the best authors. Of the *first part* the author says, it will assist missionaries to render themselves more intelligible to the Chinese when conversing with them, more readily to understand their discourse, to appreciate better those books which are written in a less elevated style, to acquire the colloquial medium more quickly, and, when there is necessity, to practise this species of writing. Of the second part he observes, it will be very useful to the missionaries, in teaching them to apprehend the sense of ancient writings, to translate them correctly into another language, and, if they please, to acquire an elegant style of writing. The object of the author in employing the Latin is to render his work more extensively useful. The *first part* is divided into two heads.

I. On the *Grammar and Syntax* of the common language. 1. Grammar;—1.) Nouns; 2.) pronouns; 3.) verbs; 4.) the other parts of speech. 2. Syntax.

II. On the *true Genius of the Chinese language*, illustrated by copious quotations from native authors, in a series of paragraphs distributed under three leading articles. Art. 1. On the uses of certain characters, comprising *fifteen* paragraphs. 2. On the particles which occur in speaking. 1.) Negative; 2.) augmentative; 3.) diminutive; 4.) initial; 5.) final,—together with *twenty* paragraphs on particular words. 3. On Figures. —1.) On repetition. (1.) The same character repeated twice or thrice with greater effect. (2.) Two synonymes, or at least words of a kindred signification, elegantly repeated and forming frequent phrases of four characters each. (3.) The same word being used with others, which are synonymous, antithetic, or of a kindred signification. (4.) Two words, whether synonymous, of a kindred meaning, or antithetic, being placed in contrast with each other. (5.) The frequent repetition of the same phrase used either numerically, or to impress the sentiment more deeply on the mind. (6.) The same word being repeated with the particle *Ti* intervening to denote the participial form. 2.) On antithesis. 3.) On interrogation. 4.) A collection of proverbs, one hundred and sixty-five in number, with which the first part of the work closes.

The *second part* of the work is on the more dignified style of the *written language*, and exemplified under five general heads.

I. On *Grammar and Sintax.* This head is subdivided into three sections, each illustrative of the grammatical structure of the parts of speech used in good composition.

II. On *Particles.* This head is distributed into *eighteen* articles, some of which are subdivided to illustrate such words as are used in different senses;

and concludes with a general index of particles.

III. On *diversity of style and the best kind of composition.* 1. On the gradations in diversity of style. 2. General rules respecting style. 3. Select examples, exemplifying the preceding articles.—1.) The same sentiment expressed differently at different times; 2.) various examples of each kind of style, quoted from the *Le-yih*, the *She-king*, the *Shoo-king*, the *Ta-heo*, and the *Lun-yu*, and also from *Chwang-Tsze*, *Yang-Tsze*, *Sun-Tsze*, *Gaou-Yang-Sew*, and *Soo-Tung-Po*.

IV. On *Figures of Speech.* 1. Antithesis, under which is given a copious list of antithetic words. 2. Repetiton.—1.) Words and phrases; 2.) *Lusus Verborum.* 3. Climax. 4. On interrogations as used in controversy. 5. Description: examples are adduced from *Mencius*, from the *Shoo-king* and *Chung-yung*, also from *Gaou-Yang-Sew*. 6. On thirty modes of varying Chinese style. The author concludes this article with a discourse (written, we presume, by himself) on the attributes of God, the style of which illustrates successfully the higher qualities of Chinese composition. 7. Different kinds of comparison.—1.) Simple comparison; (1.) comparison derived from celebrated characters; (2.) comparison sought from things.—2.) On *Pi-yu*, or the method of illustrating a subject by examples; 3.) metaphors; 4.) on *Yu-yen*, an apologue or fable. On this term the author remarks, "It neither signifies a bare comparison, nor a solitary metaphor; but comprehends, moreover, parables symbols, apologues, enigmas, and fables." Chwang Tsze and Lee Tsze are the authors who principally excel in this species of composition.

V. *A Collection of ellegant sayings*, consisting of *one*, *two*, and *three* words each, together with a number of select phrases of *four* words, from the best authors. Here the manuscript terminates somewhat abruptly, indeed evidently in an unfinished state, there being a heading, "Paragraph the fifth, select phrases of five words," with which this part of the work concludes without any examples. A copious Index to the whole is subjoined. The work consists of 300 quarto pages.

It is to be regretted that the author did not finish his design. So much excellent matter, entirely practical, as he has collected together in this volume, cannot fail of proving highly useful to the student of Chinese. The principles of the language are always illustrated by copious quotations from the best native works. Convinced from the almost undefinable laws of Chinese composition, that mere precepts, however good in themselves, would be of little practical utility to the student of the language, the author has drawn from the best accessible sources, a great number of examples, by which the ideom and genius of the language may be most satisfactorily ascertained. He has spared no pains to accumulate the greatest possible variety of Chinese phraseology; and has, in our humble opinion, succeeded so well in his researches, as to make a very con-

siderable addition to the excellent and useful works which we already possess on Chinese philology. The British Nobleman, by whose munificent liberality the work has been given to the world, will feel no small share of gratification in thus contributing to smooth the path of the inquisitive student, who is unwearicdly seeking a competent acquaintance with the language and literature of China. *College, Report for* 1831.

Budhism.—"M. Abel-Remusat has in preparation a comprehensive memoir on Budhism, the chief object of which is to fix the point at which the inquiries of European scholars have arrived in respect to that peculiar religion, and to point out what is still necessary to be known, in order to make its principal dogmas clearly understood. The first part will contain an analysis of Mr. Hodgson's dissertations on the subject of the Budhism of Nepal, accompanied by a systematic table of the opinions of the Budhists of that country, on the points of theology and cosmogony;—the second will be devoted to an examination of Mr. Schmidt's memoirs,—read before the Imperial Academy of St. Petersburgh,—on the Budhism of the Mongols, with a sketch of their system contrasted with that of the Hindoos. The third part will exhibit a comparison of the theistic Budhism of the Nepalese with the pantheistic system of M. Schmidt, in connection with the Samanæan doctrines of the Chinese."—*Asiatic Journal, October*, 1831.

We shall hail with pleasure the appearance of this publication in China. Budhism, especially the Budhism of China, is a subject hitherto little known. Any new information from the pen of a scholar so learned in the chief Budhistic languages as Abel-Remusat is, must therefore be very acceptable. We consider it very desirable that those whose object it is to preach the gospel to the heathen Budhists and Taouists, should acquire considerable acquaintance with the peculiar doctrines which they are labouring to subvert.

Calcutta Christian Observer.—By a prospectus, received a few days ago, we learn that the first number of this new monthly Religious and Literary Periodical was to appear on the 15th of last June.

'It is to consist of three parts. In the first will appear, Essays on particular branches of Theoretic and Practical Theology—on the principles of Biblical Criticism and Translation—on the origin, progress, and future prospects of Missionary operations throughout the world; together with various articles of a miscellaneous nature, original and selected.

'The second part will be devoted chiefly to Reviews and Notices of works on Religion and general Literature, which may interest or edify, convince or persuade, by argument, or apposite illustration, or practical appeal.

'The third part will be chiefly confined to the impartation of Religious and Missionary Intelligence. In this department nothing that occurs in any part

of the world of a truly interesting description will be overlooked. And for the accomplishment of this object, an extensive correspondence will be maintained. But it is to the East that our attention will, in an especial manner, be directed—and most of all, the Presidency of Bengal and its dependant provinces; our object being to supply as much local information as can be compressed within reasonable limits; and, in this way, to supply a desideratum in the present state of Religious Statistics in Eastern India. That the work will be conducted on the most Catholic principles will best appear from the fact, that the list of contributors includes Ministers and Laymen of all denominations.'

Applications for the work to be made to Messrs. Thacker & Co. St. Andrew,s Library, Calcutta.

JOURNAL OF OCCURRENCES.

The Typhon:—or as Horsburgh spells it, *tyfoong*:—better *tyfung*, for the etymology is, we believe, Chinese; and not, as a late writer would have it—Greek. However, a Chinese Tyfoong, is almost as frightful, and certainly much more destructive than the fabled giant Typhon.

The tempest to which we allude, occurred on the 3d inst. The preceding evening gave indications of its approach; the wind was from the northward; the thermometer stood at 92, and the barometer began to fall from about 29.60 or 70. However, the night of the 2nd passed away without much wind. At day light, on the 3d, the breeze was fresher; the barometer kept falling till it descended, by some instruments, to 28.10; and by others to 27.90;—the lowest that we ever remember to have seen or heard of it in China.

In 1809, when the True Briton was lost, with all her officers, passengers and crew, the barometer fell to only 28. 30. The gale on this occasion, at this and other places more inland, was far more severe than that of August 1831; it hung unusually long to the northward, and at Macao did great mischief to the shipping and native craft, in the inner harbour. Within the narrow limits of that place, it is said, as many as a hundred dead bodies have been washed on shore. Many European ships near the mouth of Canton river, were either partially or totally dismasted; and one Dutch vessel sunk entirely, almost within sight of Lintin and Macao. The Spartan, which was herself driven out to sea, was the happy instrument of saving about forty of the crew.

This Tyfung, from north to south. appears to have extended fully two hundred miles, and has destroyed not only shipping and boats; but has also greatly injured native temples, dwelling houses, cottages, and mat sheds by the river side. The foliage of the trees, and leaves of plants, and the very grass on the ground,—all sorts of vegetation, near the sea, has been blighted or burnt up. Above Canton, at Shanshwuy district, a party of men on their way to Governor Le, to assist against the rebel mountaineers, were overtaken by the tempest, and upwards of thirty of them drowned. Great numbers of the abodes of public women, on the banks of the river at Canton, were

blown down, and their wretched inmates killed. Junks from Hainan, Siam and Singapore, in the neighbourhood of Lintin and Macao, were caught in the gale, and dismasted or lost. In some instances they threw overboard a great part of their cargo, and notwithstanding were lost. A junk of 12,000 peculs, bound for Amoy was driven on shore near Cabreta point, the cargo plundered and the vessel lost. Several war junks were lost, and both officers and men in some of them were drowned. An officer of considerable rank, named Pwan-gan, was among the number. We have heard of many passage boats that were lost, and great numbers of persons drowned in them. On shore at Canton, Macao, and other places, many persons were killed or wounded by falling walls, tiles, &c.

A native heathen correspondent calls this tyfung, a *tempest-angel*, sent from Heaven, in anger: for the ancient Books have said,

Jin tso shen, Teen keang ke tseang;
Tso puh shen, Teen keang ke yang.

If men do what is virtuous,
Heaven sends down prosperity;
If they do what is not virtuous,
Heaven sends down calamity.

He describes the tiles of houses as flying without wings; the walls falling, however strong; trees felled without the application of an axe; and man dying without disease;—what crime, he exclaims, had these men committed that Heaven should inflict such punishment!

That the Almighty Creator of the universe regulates all its physical agencies, and causes them to operate either for "correction or for mercy" to human beings, is abundantly taught by divine Revelation. There is a fulness and clearness of expression, on this subject in the Holy Scriptures, which is in general, too much disregarded. Our Saviour has indeed taught us, not to point the bolts of the Almighty, nor to imagine that those who actually suffer in the midst of general calamities, are sinners above others who are spared. But he has at the same time taught us, that we are all sinners, and unless we repent we also shall perish.

The unknown writer of cvii Ps. has beautifully painted the situation and the feelings of the mariner, when God "commandeth and raiseth the stormy wind,"—which "fulfils his word." To disregard the "operation of His hand," and look only at second causes, is an impiety to which the scepticism of the present age is lamentably prone. It is not superstition, but *true religion*, to have a constant regard to Divine Providence, even when there is nothing unusual in the course of events; this is the Christian's duty and his happiness. But when sword, pestilence or famine, walk the earth; or when the earthquake or the tempest shake the solid globe, or convulse the surrounding atmosphere—"whoso is wise, will observe these things; even they shall understand the loving kindness of the Lord," and stand in awe of his "terrible Majesty."

The Prophets of the old Testament are very copious on the dispensations of Divine Providence in respect to physical occurrences, to the end that, when God's "judgments are abroad in the earth, the inhabitants thereof should learn righteousness." But the Prophets also lament the blindness of understanding, and the hardness of heart, of many in their day; some of whom simply disregarded, others scoffed at, and some even defied the judgments of the Almighty; till the day of their repentance was past, and God rained upon them "fire and brimstone, and an horrible tempest".—This was the portion of their cup; and this will be the portion of all those who "forget God."

Having said so much on this subject, we will only once more remonstrate against the idea of deferring religion till a fortune is accumulated, and the individual shall return in affluence to his home. We have known some who have avowed acting on this principle; than which, it is difficult to conceive one more fallacious. It is like the resolution which is formed in many a mind, to sin on, and repent afterwards. One might say much on the unreasonableness, ingratitude, impiety, and mockery implied in such a course;—but at present, from passing occurrences, we notice only the *futility* of it, in respect to the very thing aimed at—the accumulation of property. Let

a man be as assiduous as he pleases; rise up early, sit up late;—what does it all avail, if as the prophet says, "The Lord blow upon it"—if he raise a tempest and sink the ship,—if after "much has been sown, He stay the Heaven from dew, and the earth from fruit,"—if He "call for a drought upon the land," the corn, the grape, the oil,—upon men, and upon cattle, and upon all their labour; —what does the assidnity of the merchant or the husbandman amount to?—Simply to this, He "that earneth wages," or makes large profits, only does so to "put them into a bag with holes."

Thoughts similar to these were dictated to the Prophet Haggai more than two thousand years ago, when every one attended to the grandeur of his own house, and let the house of God "lie waste: and they are equally applicable now, *we believe*, to those, who defer religion till they have accumulated a fortune. We say this is our belief, for which, we think we have sufficient reason, that is, we deem the probabilities, on this side of the question, greatly preponderate. Our belief is a matter of choice, as well as conviction. Those who *choose to disbelieve* a providence may demand of us mathematical demonstration, for the truth of these our opinions; but we candidly profess our inability to give it. And we are sure they cannot give us mathematical proof of their opinions. They choose to believe the other way. Therefore, as we have said before, they and we are both *responsible to the Deity for our belief*. We put the reason in other words, the habits and wishes of a man whether virtuous or vicious, pious or impious, influence at all times his moral and religious belief. This *sort of belief* is not at all analogous to the assent the mind gives to a mathematical demonstration, a problem about lines, angels, &c., which being demonstrated, there is neither belief nor disbelief. If it be truly demonstrated, it is equal to an axiom; and all who understand the subject assent to its truth: and vice versa. An individual may be ignorant, or stupid enough not to perceive the demonstration: but he incurs no moral responsibility; he does not sin, although he is convicted of being incompetent to the discernment of mathematical truth. On moral subjects the case is perfectly different,—a man's will influences his tastes and wishes; and these again his belief. A man in whose heart there is enmity against God, would rather believe the less probability against religion; than the greater for it.

While we maintain that we are all *responsible to God* for our religious belief; we maintain with equal firmness that no man has a right to persecute another, on account of his religious opinions; and that every man has a right to vindicate by statement, explanation and argument the religious opinions he holds to be true. It is on this principle we have given our opinion in favour of a special regard to Divine Providence, even in the physical phenomena of our atmosphere.

Rebellion.—What is to be the issue of the rebellion, it is not easy to conjecture. Though a small number of marines have returned, the governor still continues to increase his forces,—a small detachment left Canton for Leenchow on the 28th inst. The whole number of government troops now in the field is said to be 15,000 fighting men.

The latest accounts state, that 13,000 of these troops have been ordered to enter the enemy's territory. It is supposed by some, that Governor Le is resolved on extreme measures—to gain victory or death. His situation is certainly most critical.

The despatches of the Governor, detailing the repulse of the Imperial troops on the 20th June, were noticed in our last. We have seen the Emperors reply. His Majesty goes over the whole of his Excellency's report. The first impression on the mind of the Sovereign was "full-hearted, bounding anger." The second was contempt for the military tactics of the Governor. The "words that burn"—"lies, faulty, nonsense," all come in succession, red hot, from the pencil of the Autocrat. The state document closes with threats addressed to our worthy Governor, that if he does not speedily root out every sprout of mountaineer radicalism, let him look to the consequences—the "heavy guilt" which he will incur. The closing sentences are phrased in the strongest expression of governmental displeas-

ure, bidding the cabinet minister be tremblingly attentive.

Opium.—It is commonly reported that when Governor Le visited Peking last year, his son took with him a quantity of opium, some thousands of dollars worth, to give away to the great men about the court. As a Governor's baggage is not searched there was no fear of detection. The opium dealer who supplied his Excellency's son with the drug, cheated him by putting up one half of it of a very bad quality. On the Governor's return, it was his intention to punish the offender, not for putting up bad opium, but for dealing in it at all. However, the culprit heard what was coming, and absconded with the fruit of his fraud.

Whether this story be true or false, it is believed by many. But under such circumstances, what respect can the people have for laws and edicts, emanating from those who so flagrantly violate the rules which they make for others!

Revenue.—The Emperor has issued a rather severe edict, addressed to the Governors of provinces, requiring them to look more sharply after the revenue. His Majesty says, that the superintendent of the revenue has reported to him, that within the last year and a half, the *disbursements* have exceeded the *receipts* to the amount of above *twenty-eight millions* of taels. There is yet enough for the present, says his Majesty;—but this system cannot last long.

One million of taels have been deposited in the treasury of Kansuh province, for immediate use in the event of disturbances on the western frontier.

Strangulation.—A recent Gazette announces the sentence of strangulation against a wife, for killing her husband by mischance, whilst resisting an adulterer, introduced by the husband.

Piracy is said to be very prevalent in some parts of Canton province. A new class of boats, carrying sixty or seventy men, has been set agoing. There are twenty of these boats in conjunction with each other; they sometimes carry off wealthy individuals in the country, and then demand a ransom for them. There has long been a class of boats called *crab boats;* these new ones are called *muscle-shell* boats.

Famine.—The Heo-tae or Literary Chancellor has lately returned from a circuit through the eastern districts of this province. When in the department of Hwuy-chow-foo, superintending the literary examination there, he was affected by the famine which prevailed around him; and set on foot a subscription, to which he himself gave 800 taels. The wealthy inhabitants of the place followed up his example, and subscribed among them above 22,000 dollars. Chancellor Le did more: he persuaded the chief magistrates to open the public granaries; offering to bear the expense of refunding, in case the measure was objected to by the Governor. Le-tae-keaou is considered by the Chinese of noble family, his ancestors for several generations having held office.

Chinese Justice.—The gentry of Heang-shan have petitioned the Fooyuen against their magistrate Paou, his remissness having suffered numbers of associated banditti and pirates to infest the island and rivers. The magistrate has therefore been required to bring *five hundred* of these persons to trial, within two months; and the people plundered by them are set at work to catch them, at their own expense.

Slavery.—By the Peking Gazette, we learn that an officer of rank, who has been accused, by the Governor of Hoonan and Hoopih, of coming too late against the rebels, has been consigned to the pillory and perpetual slavery.

Imperial Journey. His Majesty went early in the year to visit the tombs of his ancestors in Leaou-tung. On the day fixed for his return to Peking, the greater number of the lords and high officers about court, were directed to appear in half dress only, and to meet the Imperial carriage at a much less distance from the city than is usual on such occasions Others were to go, the day previously to the usual place of meeting.

Waste land.—There are in the province of Chihle, 80,000 kings, or 8,000,000 Chinese acres of waste land; which the underlings of office continue to turn to their own advantage; and thereby hinder its being cultivated for the benefit of the people. The governor of Chihle is ordered, by the Emperor, to set *honestly* to work, and remedy the existing evils.

The Coachmen who bring their masters to the public Court at Peking have, of late, become very troublesome. They are probably most of them *hackney coachmen*, as they have recourse to violence to enforce their exactions. It has moreover been represented to the Emperor, that they have a good deal of intercourse with the Mandarin servants, and the numerous body of writers in the various courts. This intercourse his Majesty has strictly interdicted for the future.

Sacrifices at the public expense are to be offered at the tombs of a Tartar prince and princess lately deceased.

Tanka boats.—The local government is carrying the detail of licensing, even to the petty *tanka* boats, which contain no more than three or four poor women and children. This measure is adopted, it is said, with a view to prevent coasting pirates. This is "doing something" with a witness.

Native Junks.—Several of these vessels, wholly or partially dismasted, arrived from Siam soon after the Tyfung. They report the foundering of a large junk a few days before they arrived. The estimated number of seamen who perished was 82.

East Turkestan.—At Yarkand, or Yerkiang,—(the latter is the more correct pronunciation of the name),12,600 sacks, to be made of *Mohammedan cloth*, are ordered, for the use of the army there. It should be remembered, that Yerkiang is now the Capital of Turkestan, in place of Cashgar.

A dark picture.—Wooyungchaou, has suffered death for the murder of his wife, a daughter about the age of fifteen, and a neighbour's daughter whom he found in his house. The illicit intercourse of his wife, with an adulterer, who made his escape, led to this catastrophe.

Had he murdered his wife only, he would probably have escaped punishment; but he killed the two young women also, and then accused a neighbour, named Amei, of robbery and murder. Amei was tortured till he confessed that of which he was entirely innocent; and, at the dictation of the police, mentioned the name of a wealthy neighbour as an accomplice. The rich man paid money to arrest proceedings; and Amei passed through the court of Sinning district, and the Kwangchowfoo's office as a murderer. Providence, however, did not let him suffer death. The Nanhae magistrate discovered the facts; liberated Amei, and brought Wooyungchaou to his deserved fate.

The murder of a priest.—This affair took place on the 27th inst. at one of the temples, situated without the western gates of the city and not far from the foreign factories. The murderer, as well as the murdered man, was a priest of Budha. The only circumtances of the case which we have heard are, that the quarrel originated in a dispute about some money, and that the parties fought with knives.

Postscript.—Ching-gan-tsih and Hing-fuh-shan, literary examiners from Peking, arrived in the neighbourhood of Canton a few days ago; on the 1st of the 8th moon (the 26th inst.) they came to the provincial city, and yesterday visited the Kung-yuen—a hall for the reception of literary graduates at the usual examinations.

More than *six thousand* candidates, we are informed, have already arrived in the city, of whom only *seventy-two* can receive degrees. The examination is to commence on the 8th of the 8th moon (Sept. 2d), and continue nine days.

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